/484 cont./

223 411 of the crowded flock of birds; this may hit one or another of them and stun them. Even the Fuegian cannot hit a definite target at the same distance or farther away, since the sling is not very accurate, but it does carry a stone in a high arc to a distance of 80 meters (192). Nevertheless, we must admit, to

192. On this subject Bove (e):158 and Colini:161, as well as Lovisato (a):198 and (b):136, have grossly exaggerated. Hyades (h):32 and (q):357 protested against their assertions which literally coincide.

[526] use Hyades' (g):35 words, that the Yamana "are very skillful in manipulating them," and in the course of the day they very often use the sling just for fun (193).

193. This can hardly be more clearly expressed than Bridges has done: "The amusement these natives are most fond of is slinging at birds; they often go along the shores here with their slings" (VSA:XII, 53:1865) /cited in English/.

411 482 Naturally, our Indians must have their slings handy. Their way of carrying them is surprisingly advantageous. Most of them hang the two strings of sinew around the neck and draw the last third of it over the folded center section, without any kind of knotting; the ends hang down freely. With a single movement of the left hand to grasp the center section, the sling is ready to be used. At the same moment the right hand puts the stones in position and grasps the ends, ready to throw (Fig. 41). Others draw the two sinew-strings around the head, one on each side, so that the center section is in the back, and then simply loop the free ends over each other. Finally, a few of them tie the sling around their hips (194). As we have said, they put the sling

194. Fitz-Roy (a):138 noticed that "a man always carries his sling around his neck or waist, wherever he goes" /cited in English/.

/484 cont./

411 around some part of their body to have it quickly accessible at any time, but it is not regarded as an ornament (195). The

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195. Hyades (h):33 expressed the surprising view: "We must therefore admit that the sling of the Yahgan is as much an ornamental object for men as it is a weapon for hunting or war" /translated from French/.

[142 302]

Fig. 41. Man with a Sling.

Yamana use it not only to stun birds, but also in fighting against their own people.

411 /485/ All indications point to the fact that the sling was used in all parts of the Cape Horn Archipelago./Fig. 41 appears here./ Every man and boy owned and owns one. When the Mission Scientifique arrived in Orange Bay, according to Hyades (q):357, every man carried his sling. This was customary throughout the entire area occupied by this tribe. Lothrop (b):157 indulges in vain speculation about the origin of the sling and says "that the Ona had acquired knowledge of this weapon from the Yaghan" /cited in English/. I cannot agree with this view; I shall not go into his evidence and mine at this point. Instead, I take the view of Snow (b):264 that the Yamana "are remarkably expert with their slings" /cited in English/. Obviously, the fact that they own and use the sling also proves "their ingenuity" /cited in English/.

[177]

8. Snares and Fishing Implements

223 226 Our Yamana are fortunate in having a wide selection among the animals of their homeland to meet their food needs. They approach each species in a special way in order to catch them as easily and surely as possible. Besides the weapons mentioned

/500 cont./

281 course, increased when the strip dries. Since the man has carefully avoided having the strap curl up lengthwise, it comes out smooth and even after it is thoroughly dry.

281 The women often use a strip of leather about five meters long
482 and one centimeter wide as a carrying strap, mun. They coil the center section several times lengthwise, the width of the coil corresponding to the width of their backs. Then they loop the two end pieces, left and right, in the coil. The two end pieces are placed over the shoulders, while the middle piece is drawn around a bundle of wood or a piece of baggage which the woman has previously loaded on her back as she bent the upper part of her body far forward. By drawing the straps tight, she keeps the burden immovable.

281 Leather in one form or another is used for sewing and tying things, for the water scoop and the hand protector, and for many other little things. They always keep it handy and it can easily be obtained (213). All types of leather, however, suffer from the excessive dampness.

213. In recent times the Yamana have shown a great fondness for a cigarette-tobacco pouch made of a piece of leather from an otter tail.

[276]

281 /501/ Whereas in the foregoing other kinds of containers or
415 bags of hide were mentioned, here I refer to the kinds made of bird skins, mimuf. The skins of cormorants and penguins are regarded as very suitable; they are more durable because of the coarseness of the feathers. The natives make a long incision on the underside of the animal and remove the entire skin. They sever the wings and legs from the inside and finally the neck at its uppermost vertebrae. The head is sometimes left on. Sometimes they cut off the whole neck, as well as legs and wings, from the outside and afterward sew up these openings and also the long incision over the belly, except for a slit a hand's breadth wide which is left as the opening. In such a bird skin one keeps lighter and more delicate things, such as necklaces and pigments, the feather diadems, and so forth (214). They very seldom turn

214. Hyades (Q) 306 grouped together

/534 cont./

223 men about this. They assured me that an arrow was much too precious to their ancestors to waste it on a bird, and that the other implements proved more effective for catching birds.

Naturally, there is a difference in the frequency with which the various methods are used in various regions. The decisive factor is the special type of bird and the Indian's desire for variety in his monotonous diet. Every man is more or less skillful in all the various maneuvers and therefore probably always successful. In particular details the Yamana frequently proceed exactly like their neighbors on the Great Island (Vol. I, 292).

A prevailing habit among our Fuegians is that every man eviscerates on the spot the birds he has caught. He places the animal on its back, opens its belly with a knife or a sharp mussel shell, and pulls out all the internal organs with a single movement. He almost always finds water close by, which he scoops up with his hand, rinsing out the abdominal cavity of the bird. He pulls a leather strap through the beaks and either ties it around his hips so that the birds encircle his body or he places it over his shoulder so that the birds are evenly distributed front and back. In this way he always has his hands free, for it is possible that other prey will cross his path, which he does not want to escape and which he must pounce without losing a moment of time.

[942]

4. Hunting Guanacos, Otters, Foxes

224 Although the Yamana sometimes hunt the guanaco, the otter, and the large fox, they do it not so much for their meat, but chiefly, and in the case of the last two species, exclusively, for their skin. The way they capture these mammals remains to be described.

The guanaco (Lama huanachus) lives only in the eastern part of Yamana territory, on both shores of Beagle Channel, approximately from Puerto Brown or Puerto Harberton eastward and throughout Navarino Island. The hunter attacks the animal on foot, for his dogs are only now and then trained for this and as a rule do not help him much. Hence several men always band together for a hunting expedition. /535/ They take advantage of

[935]